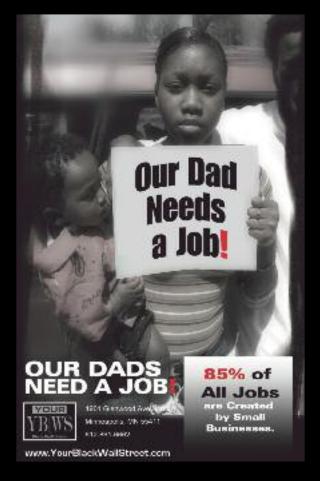


MOBILIZING BLACK WEALTH

A STRATEGY FOR BLACK ECONOMIC ENLIGHTENMENT AND EMPOWERMENT



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BLACK HAVES AND BLACK HAVE-NOTS -AMERICA OPEN FOR BUSINESS

Several years ago a good friend told me of an incident in which he asked a wealthy white person, "Who will take care take care of the poor whites?" The man answered," Wealthy white people will take care of poor white people." My friend then asked, "Who will take care of poor Blacks?"

The man answered, "God will take care of poor Blacks." The wealthy white man did not even consider the possibility that wealthy Black people might, or would, take care of poor Black people. Why is that?

Donations to Black colleges, as noted in numerous recent reports, are almost non-existent among Blacks and Black alumni. For decades, corporate and foundation donations have kept our nation's historically Black colleges off life support. In addition, huge pools of wealthy Blacks have graduated from traditionally white colleges. Without any connections to the historically Black colleges, they have little incentive to donate. I'd like to think they might have at least some tiny incentive.

Prior to the passage of the 1964 Civil Rights Act, most Blacks, regardless of their background or other factors such as education, hair texture, or skin tone, were required to sit in the back of the bus, denied seating in many white restaurants and prohibited from drinking from any fountain marked "Whites Only."

Small groups of Black Haves were forced to live in the same neighborhoods with large groups of Have-nots ("Redlining" was the term commonly used to refer to mortgage discrimination) before the passage of the Community Reinvesting Act and Equal Housing Laws. The Black man, regardless of size, age, or financial means, was subjected to being commonly referred to as "boy" by many within the white population.

Job opportunities at General Mills, 3M, Cargill, Sears, investment firms on Wall Street, or any other large corporation did not exist prior to the civil rights disturbances during the 1960s. Arthur Fletcher, a Black Republican who worked in Richard Nixon's administration, had not yet coined "Set Aside Programs" or "Affirmative Action."

Corporations and local and federal governments had not yet introduced Black advocacy jobs such as EEO directors, diversity managers, or minority recruiters and purchasing agents. Whitney Young, the great leader of the Urban League, had not yet brokered the deals to open the doors of corporate jobs for Black Americans or other races.

Dr. Martin Luther King Jr. stated in his "I have a dream" speech in Washington, 28 August 1963: "America has issued the Negro a check marked 'insufficient funds.'" Many of us have not actually grasped this essential point.

In a sense we've come to our nation's capital to cash a check.

When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds"

-Martin Luther King (MLK) 28 August 1963

Today, in American cities, we celebrate Dr. Martin Luther King's birthday. But we pay white catering companies to provide meals in the best white-owned banquet centers and hotels. We dress in our best attire and pay \$40 a plate. Few of these dollars go to Black business owners. Dr. King told White America to ante up economic opportunities for Blacks. That was his mission when he was gunned down in Memphis. He was fighting for economic opportunities for garbage workers.

Don't forget Malcolm X, the street lobbyist. He raised hell in the streets, excited the Have-nots of his era to stand up to be heard, seen and recognized, by any means necessary. Malcolm X, a grassroots lobbyist, stated in his speech, "The Ballot or the Bullet," that, for Blacks, being republican or democrat is unimportant; we have been equally oppressed by both parties.

Fast forward forty years to 2008. The '60's disturbance fires are out. Black communities are still controlled by the same people who controlled them forty years ago. The Black Haves' leadership role never took root; the Black Have-nots remain abandoned. The Black Haves more often awake to a life in predominately white neighborhoods, drive to their corporate jobs in luxury vehicles and stand around the water coolers with white co-workers as if the Black Have-nots didn't exist.

The Black Haves are not without relatives—mothers, fathers, cousins, aunts, etc., in the old neighborhood. These folks are among the eight-out-of-ten Blacks who are unemployed, or underemployed, and living paycheck to paycheck. While the Black Have-nots are trapped in the blazing fire of poverty with no door marked "Exit," the Black Haves spend their corporate paychecks and maximize their credit cards in their newly found communities, along with, for many, a desire or attempt to blend.

Many self-employed Blacks and professionals providing services, such as Realtors, see few of the Black Haves' dollars. Black Haves more often buy from white professionals under the illusion they have "arrived." *Arrived?* To feel you have arrived by spending your money exclusively within white businesses? Black Haves often see the smiling white professional as a trusted friend but do not extend the same trust to Black professionals.

A reporter asked a white voter in a Southern state to explain why he would not vote for Barach Obama. The voter answered, "We take care of our own." Will Black voters take care of their own?

Pictures of Malcolm X and Martin Luther King, which adorn the walls of many of the homes of the Black Haves, are the only vestiges of a connection to the community where the Black Haves once lived.

In the "The Ballot or the Bullet" speech, Malcolm X stated, "The community in which you spend your money becomes richer and richer; the community out of which you take your money becomes poorer and poorer."

Is this not still happening in 2008?

The Black Haves rush to patronize businesses outside of the very communities in which they were born, out of which they rose, and where their relatives still reside. Those left behind struggle to find a corner store.

Business leader, A. G. Gaston of Birmingham, Alabama, was reported to have said that it is far better to say,

"I is rich," than to say, "I am poor." A. G. Gaston was rich. When Dr. Martin Luther King arrived in Birmingham, he was not greeted by the bellhop at the Hilton. He was greeted by the bellhop of the A. G. Gaston Hotel. Yes, the A. G. Gaston Hotel. A. G. Gaston was a Black millionaire. His wealth was created during the Jim Crow era by providing goods and services to Black Haves and Have-nots who were forced to live in Black-only neighborhoods. He had created hundreds of jobs and provided training and employment to thousands of unskilled Black Have-nots. Upon his death, he was worth millions. Today, the A.G. Gaston Expo is held annually in Birmingham to foster the economic growth of the Black community with emphasis on wealth creation and capacity building that creates businesses, which will provide jobs, in the black community.

Many Black Haves today are more self-centered. Black Haves are, for the most part, leery of risk. They play it safe. Malcolm and Martin took the risks.

Where is the talent pool—those who will take risks to create businesses in Black communities? Where does this talent pool reside? Are they predominately found in corporate America? Do the Blacks who arrive at work by 8:00 A.M., the accountants, marketing professionals, lawyers, IT professionals and others, have the skill-set necessary to create businesses? The "inclusiveness" goals of corporate America are met by hiring Black Haves. But they rarely hire or create opportunities for the Black Have-nots.

Black leaders of the past would be greatly disappointed to see the complete stratification that remains today. Black Haves, in many instances seem to think that: "I got to where I am, here inside the door of corporate America on my own

accord." In many instances these folks slam the door shut on creating future opportunities for Black Have-nots.

The trenches during the Civil Rights era were filled with both the Black Haves and Black Have-nots. Laws against denying opportunities purely based on the color of one's skin had not yet been passed. Even more trenches were filled with the "Ready to Die" brothers and sisters standing arm-locked when legendary Bull Connor unleashed the dogs, opened the water hoses and denied the Black Have's the right to sit at the lunch counter (while reciting "in the name of God and good Christians") in Birmingham, Alabama. Malcolm X championed the concept of not settling for *sitting* at the lunch counter, but rather *owning* the lunch counter. President Kennedy stated, "There is little value in Negro's obtaining the right to be admitted to hotels and restaurants if he has no cash in his pocket and no job."

Black Haves in 2008 are doing a far better job of keeping the doors of opportunity closed than any of the doctrines of the past. The Ku Klux Klan, the bastion of white supremacy cannot compete with the *new* oppressions by gatekeepers who are in positions as EEO directors, directors of affirmative action, minority purchasing agents, etc, who are either unable or unwilling to provide opportunities for the Black Have-nots. Black Haves of today, many of whom occupy jobs in advocacy roles for Black Have-nots, are not and may never be advocates of entry for Black Have-nots. Black directors of EEO departments more often advocate for the mayor who appointed them, rather than the citizens of the cities, particularly the Black Have-nots.

Black Haves climbed the steps of opportunity that were built upon the bodies of lynched and slain Black men like

Medgar Evers and Emmett Till. These opportunities were created by the efforts of Booker T. Washington, James Brown, lobbyist, W.E. Dubois, and countless whites and Blacks who advocated for better treatment and opportunities for Blacks in America.

These jobs were created by the "Ready to Die" brothers and sisters who filled the streets of Minneapolis, Detroit, Los Angles, Cleveland, Birmingham, Washington D.C. and other cities all across America during the disturbances of the '60s? Their legacy was that they showed up, fought for justice, cared and took a risk to make a better way.

Malcolm X stated on the afternoon of April 3, 1964, in Cleveland, Ohio:

The economic philosophy of Black Nationalism shows our people the importance of setting up these little stores and developing them and expanding them into larger operations. Woolworth didn't start out big like they are today. They started out with a dime store and expanded and expanded and then expanded until today, they're all over the country and all over the world, and they get to some of everybody's money...General Motors [is] the same way. They didn't start out like it is. It started out just a little rat race type operation. And it expanded and it expanded until today it's where it is right now. And you and I have to make a start and the best place to start is right in the community where we live.

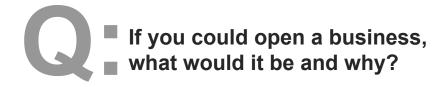
"So our people not only have to be reeducated to the importance of supporting black business, but the black man himself has to be made aware of the importance of going into business. And once you and I go into business, we own and operate at least the businesses in our community. What we will be doing is developing a situation wherein we will actually be able to create employment for the people in the community."

I submit to you: Black Haves of today must step up to be the leaders of the small business revolution. They have the means to create the economic stimulus package for these communities, within which they grew up, within which their own relatives most likely still reside, the same communities that they have so often been abandoned. Black Have-nots want good jobs and safe communities, too.

I submit to you: entrepreneurs such as Bob Johnson, Magic Johnson, Madame C.J. Walker, Russell Simmons, Reginald Lewis, A.G. Gaston, Earl Graves, and John Johnson are but a few of the many talented creators in our communities. They created jobs, opportunities, and community revitalization. Their religious affiliation was not the important factor, nor was their fraternity, sorority, church, social networking organization, educational achievements, or political affiliation. Both Black Haves and Have-nots are supporters of republican and democrat and independent politicians. The order of the day is to build economically strong communities in order to achieve parity in America.

Small business is responsible for 85 percent of all new jobs in America. With the collaborative efforts of Black Haves and Black Have-nots, small businesses can bring jobs into our communities that will benefit both groups.

The Goal. Our goal. Together we can create 100,000 new Black businesses throughout America by 2010. Be part of it – an economic revolution for parity. Be part of it!







GOOD HAIR, AMERICA OPEN FOR BUSINESS

Who manufactures your hair care products?

Where did you buy your last hair care product?

African-American men and women spend billions of dollars every year on their hair, consuming more than three-quarters of the hair care products sold in the U.S. How many of those dollars are paid to Black hair care businesses?

For the past twenty years or more, the majority of the wigs, extensions, relaxers, moisturizers, curling irons, hot combs, sheens, gels, conditioners, oils, shampoos, and lotions are brought to you by Korean entrepreneurs. The 2006 investigative documentary film, *Black Hair*, by Aron Ranen, tracks the successful efforts by Koreans who, recognizing the potential of such a lucrative market, petitioned the U.S.

and Korean governments to gain economic incentives for assistance in tapping this gold mine. These shrewd business people have gained control of both the retail market as well as the manufacturing and wholesale distribution.

Applause! Applauding! Thunderous applause! I mean, standing ovation for seeing an opportunity to earn money in America. Encore. Encore. Monopoly – pass go; collect billions of Black consumer dollars. America is open for business!

For all yawls out there who are expecting this to be a Korean bashing article...not! Stop reading immediately. But, for all yawls out there who'd like to be enlightened about how immigrants from a distant place came to America, stopped,

dropped and opened shop in our Black community, do keep reading!

Let's reflect back for a moment upon a brilliant business tycoon: Madame C.J. Walker. Born in 1867, Madame Walker is the undisputed mother beauty and hair products for Black women. Guinness Book of The Records cites her as the first female (Black or white) become to millionaire from her own achievements.



"Press it out" has been a phrase long used in the Black woman's vocabulary to describe the process of removing the kinky curls from her beautiful hair. Madam C.J. Walker saw an economic opportunity in the desire by Black women to straighten their tight curls. Through a unique process of combining raw ingredients, Madame C.J. Walker created superior hair care products to meet the demand within the Black community for "good" hair.

This early black entrepreneur was neither a biochemist nor an experienced businessperson. Madame Walker lacked the credentials offered by Spellman, Howard, Fisk, Tuskegee, or the host of other Black colleges of her day. She was far too poor to afford college. What Madame Walker *did* possess was the unique skill of reading what the Black Community wanted enough to pay for again and again. She went about filling that need with goods and services—all the way the bank. She went right past go, collecting cash from the pockets of Black Haves and Black Have Not consumers alike, to become the wealthiest businesswoman of her era.

Madame C.J. Walker will be forever known as the creator of the "straightening comb." She invented the "press and curl" look for Black woman of her era. With the application of heat to a metal comb, nappy hair became straight hair. The straightening comb was a revolution in Black women's hair care. Tight curls were released—freed from the slavery of being matted to sides of her beautiful Black head. Yeah, this writer is from the country, matted (smile). The Black woman was now able to see her beautiful hair flowing and straight as necessity were in motion—blacksmiths were forming the straightening comb, Madame C.J. Walker's sales teams were demonstrating and setting up distributorships throughout the

Deep South, up north, from the east coast to the west coast. The Black Haves and Black Have Notes were equally desirous of the straightening comb. Word of the comb's magic spread like wildfire; the demand out-paced the supply. Thus the battle for the Black hair care market was born. Or, more to the point, the battle for the Black consumer dollar was focused.

Madame Walker saw opportunity there too. She not only sought innovation in the creation of new types of hair care products, but she did so in a way that also created economic opportunities for others in the Black community. Madame Walker provided thousands of Black women with the potential to earn a livable wage and go on to continue to influence the coming generation of Black American entrepreneurs.

The "good" hair look created by the magic of the hot comb application to black hair turned out to be short-lived. Human sweat and the humidity caused the straightened Black hair to revert and matt back to the sides of the sisters' heads. Plus, the look was a lot of work. There was a new need, for something humidity-proof. A better process to straighten the Black woman's hair was needed with a longer-lasting effect. The creative Madame Walker had an idea, a chemical with a lye base—now known as the modern-day permanent relaxer. The Black male version, conk, was the hot seller of the day—the more modern version was known as the juicy jerry curl. Oh my, when I look back at my graduation pictures.

Fast forward to 2008—the Black community's hair care preferences and market demand have made possible a multi-billion dollar industry, but the current profits from this industry have been almost entirely pulled out from under the Black community. The seeds of innovation planted by Madame C. J. Walker have somehow been co-opted by Korean

entrepreneurs. How has this complete market reversal occurred?

The targeted customer is the same—Black men and women. The business of supplying goods and services to this customer base has evolved with new products, makeup, hair weaves, and wigs. The entire shooting match, including Black hair care magazines, trade shows, and a host of other events, is now dominated by Korean business owners. Ninety percent of the Black hair care business is controlled by Korean entrepreneurs.

Here is how it happened.

As more Koreans immigrated to America, they needed income. For them to stop,drop, and setup shop in white neighborhoods was not permitted. They soon recognized the opportunity that the black consumer presented, particularly within the black hair care market. Just like Madame C. J. Walker, Korean entrepreneurs seized the moment. Now, mind you, they seized it differently. Have I peaked your curiosity? Oh, do read farther.

Madame Walkers seized the moment by aggressively traveling from town to town with product demonstrations in the local churches, ladies clubs, and benevolent societies, recruiting new reps much as Avon does today. The Korean businessperson enlisted the services of the Korean Government, along with the U.S. government. What do I mean by that? Oh, yes, they used new words, strategies, and techniques not available to the late Madame C.J. Walker. Lobbyists, tax incentives, our Small Business Administration, and a host of other skillful tactics were employed—all with the

purpose and intent to take control of the billion-dollar Black hair care market.

The Black community proved a gold mine for Korean businesses. The Black consumer shopper, often without preference except for lower prices, was their target. We plotted down our hard-earned dollars in stores where the only shared language was the dollar bill at the register. A cryptic sign language was used until the time came to pay—"I'll take this and that" as we pointed to weaves, wigs, and other hair care products. How often do we make mockery of their inability to communicate (the Korean storeowners), as we walk out the door leaving our dollars in their pockets.

Now, please do not misunderstand my intentions. I remind you that this is not about bashing Korean business owners for taking control of our Black hair care market in order to create jobs for their communities, both here and overseas. But, as we seek reparations from past slavery from our government, the Korean-American community prospers—with our help. We are a fractional consumer market, with little, if any, loyalty to the concept of buying from Black businesses.

The Korean businessperson has stopped, dropped, and setup shop in our communities with our great assistance—the assistance of our hard-earned Black dollars. The Korean cashiers, the store janitor, the factory workers in Korea, the lobbyist in Washington – are all paid for by our communities. Each time you stroll into their store, point to a product on the shelf and hand over your money, you have just handed over your power. The same power could be used to build businesses that employ brothers and sisters.

America is open for business. Korean business owners found our gold mine, a never-ending supply of cash. The Black hair care industry is as lucrative to Korean Americans much as the casino business is for Native Americans. Step right up; drop your coins in the Korean Business slot machine. Oh, but there is no jackpot waiting to come back to you – no cash prize for three cherries in row. Oh, this one is always snake eyes, short end of the stick, or any other cliché that suggests "loser."

Are our dollars not sponsoring activities in their communities? Are we not putting their children into the finest of schools, providing their families with jobs, and building wealth for their community? Do you see any of these dollars put back into the Black community? Have you seen the Korean businessperson in the pews of the Black churches on Sunday—perhaps depositing some of those once-Black dollars into the church building fund? Have you ever seen a businessperson acknowledge Korean or sponsor Juneteenth? Well, let's see - some large companies such as Coke and Pepsi have joined the local Black businesses in acknowledging this and other significant dates for Black Americans.

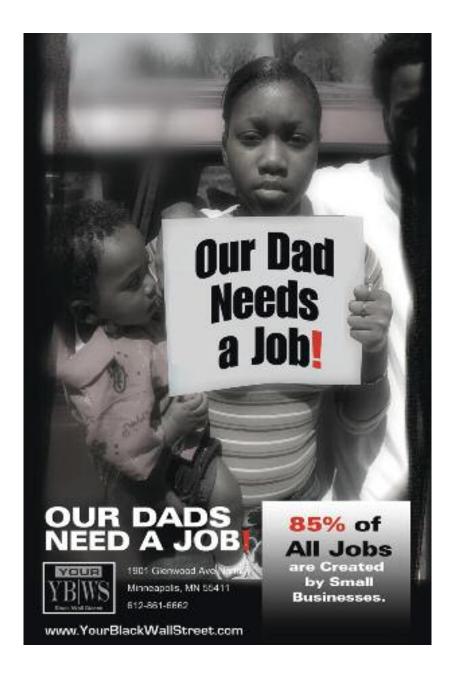
I do not condemn any group for taking advantage of an opportunity for economic success. But maybe it is time for Black Americans to take a closer look at the way we spend our dollars. Is our hair a potential key to opportunities for jobs and growth in the Black community? Koreans stopped, dropped, and setup shop in the Black community all across America – America Open for Business. Why don't we stop, drop and set up shop for ourselves?

Note: There are many Black hair care companies such as,

Lustra Silk, Bonner Brothers, Miss Jessies, Dudley Products, and a host of others. A list of Black and non-Black manufacturers of hair care products can be found on the web site for Black Owned Beauty Supply Association www.bobsaone.org

If you could open a business, what would it be and why?





Minnesota's New Prison Law effective July 1, 2008

H.F. No. 2996, 4th Engrossment - 2007-2008th Legislative Session (2007-2008) Subd. 1a. Marketing plan. The commissioner of corrections, in consultation With 2.34 the commissioner of employment and economic development, shall develop, implement, and maintain a formal marketing plan to attract private sector businesses 3.1 and industries to 3.2 employ inmate services through MINNCOR industries. The plan shall be reviewed and 3.3 updated annually by the commissioner of corrections.

Senator Linda Higgins (DFL) District 58



Represents the highest precentage of Black inmates in Minnesota's Prisons. Authored a bill to support bringing private industry to use prisoners for pennies per hour.

I asked these questions? Who does this law benefit? How does this help the mostly Black community the senator represents?

Senator Higgins response to my questions via email.

"MINNCOR is our prison industry. We are asking that there actually be a plan developed by the DOC to see what companies are using inmates--or not, what kinds of work DOC is successful in attracting, and what kinds of other businesses can be recruited to have done work done by DOC inmates. We also would like to encourage them, to the extent that can be done, to find jobs that will train people for jobs in the community that would be available upon reentry.



PRISONS, AMERICA OPEN FOR BUSINESS

Do businesses, governments, or individuals understand the value of prison systems in the United States? Do you understand your individual value to the prison system? "In 1954, there were 98,000 African Americans incarcerated in America, 288,800 in 1984, and 910,000 in prison or jail in 2008. The Black prison population grew by three hundred percent from 1954 to 1984. From 1954 to today, it hasincreased by a staggering 900 percent!" [See *The Covenant with Black America* by Tavis Smiley.]

How does Minnesota fare? "Minnesota had the fastest-growing prison population in the country as of mid-year 2004, the latest date for which stats are publicly available." [The Black Commentator, July 14, 2005 Issue 146.]

Minnesota Governor Tim Pawlenty asked the legislature to approve borrowing nearly \$95 million to expand

two state prisons to address the space crunch. The cost to house an offender in Minnesota was estimated at \$80 per day. [Laura McCallum, MPR, January 30, 2004].

The prison system development is a steadily growing and a thriving business in the United States. As with any industry, you have to have customers. Although Black men in particular are the favored customers of the legal system, Black businesses are not favored or included in the loop of contractors, developers, and others who are providing the services to house these "customers."

There is no shortage of Black businesses and individuals who could participate in the thriving prison business. Certainly, the services required are numerous. And the customers are not provided with a choice, once they are in the system. What is the process used to select the vast assortment of services this system demands?

The legal system creates and sustains thousands of jobs in a wide assortment of industries in the United States. Multimillion-dollar contracts are awarded all across the country each year for this rapidly expanding business segment. And this is a business where profits and losses are fueled by inmate counts, for the most part Black inmates.

Police, attorneys, judges, prison staff, tow-truck contracts, impound lots, building contractors, halfway houses, rehabilitation programs, counselors, parole officers, food suppliers—this is a huge system. In addition, there are bedding, clothing, health and body care supplies. The federal government appropriated \$28 billion in the 1995 Ominbus Crime Bill to help cover prison costs.

Is there any reason why, at a minimum, since it is our tax money too, half of that \$28 billion can't be directed back to the Black businesses in our community? Tax dollars paid by our community never seem to come back to the vendors in our community. Think of what jobs could be created if a significant portion of the money spent were to be redirected back to our community. After all – we are customer number one! We are a commodity, but not a vendor.

I invite you to simply Google "prison investment." The topic is hot. This stock is a mutual funds favorite, Corrections Corporation of America (NYSE:CXW). As of Friday, July 27, 2007 the stock was trading at \$28.25 per share. What is Correction Corp of America?

As stated in the company profile: "Corrections Corporation of America engages in the ownership and operation of privatized correctional and detention facilities in the United States. It owns, operates, and manages prisons, jails, and other correctional facilities, as well as provides inmate residential and prisoner transportation services for governmental agencies.

The company's facilities offer various rehabilitation and educational programs, including basic education, religious services, life skills and employment training, and substance abuse treatment. It also provides healthcare services, including medical, dental, and psychiatric services; food services; and work and recreational programs. Corrections Corporation offers its services to federal, state, and local correctional and detention authorities.

As of December 31, 2006, the company owned 43

correctional, detention, and juvenile facilities in fourteen states and the District of Columbia, of which three were leased to third-party operators. It also managed 24 correctional and detention facilities owned by government agencies. The company was founded in 1983 and is based in Nashville, Tennessee."

In 2007, Yale University had \$1.5 million in stock in Corrections Corporation of America through Farallon Capital Institutional Partner II, a hedge fund. After student protests, the school divested, but not before seeing a profit of nearly \$14 per share, according to the *New Haven Registry*.

Some estimate that half of the America's prisoners are Black. Black men have been given a market value in Minnesota of \$80 per day, and Wall Street over a 52-week period from in 2007-2008 traded betweeen \$19 to \$31dollars per share. What value do Black owned businesses have in the market?

The imprisonment of Black men from our community is a two-sided coin. One side, we are happy to see a criminal taken off the streets. Yet, the criminal has to come out of prison someday. Upon his release, he will no doubt return to the same community—the one that hasn't shared in the profits from this formidable industry. The businesses located in the worst crime areas have certainly not been the recipients of those dollars. Isn't that a factor that makes our Black community an oasis for crime in the first place?—the lack of businesses to provide employment?

The flip side, our community is an oasis for a much-needed "commodity" in the prison system – inmates. The businesses and investors that are benefiting from the

imprisonment of Blacks are located in some other towns, their profits reflected on that town's bottom line.

The prison system is looking for a "few good Blacks," too, and they are finding them. Who says a Black person isn't worth anything?

\$80 per day x 910,000 inmates x 365 days = \$26,572,000,000.

That's billion with a "B."

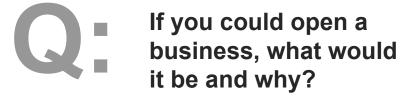
Maybe our community should invest in Corrections Corporation of America (NYSE: CXW), a prison stock. Let's do the checklist. The stock is profitable, the company has long-term growth potential (\$95 million potential contract), excellent future earning potential, with a solid demand for the company's services (housing Black people), and has produced great returns as documented by YALE (\$14 per share). A Wall Street winner! Check, your mutual fund might already be investing for you. "Always bet on Black" has a new meaning.

According to Dr. Claud Anderson (*PowerNomics®: The National Plan to Empower Black America*, 2001) Black numbers dominate in the prison population. Black businesses should also dominate in contracts for prison construction, management, suppliers, and professional goods and services to prisoners. "The Black community should benefit from any wealth building that flows from the prison system."

We dominate the prison consumer market, it only

makes sense that it's time to dominate the prison industry market.

Prisons, America open for business.







BANKING, AMERICA OPEN FOR BUSINESS

... and they're off! I'm yelling, "Go, Baby, Go! Go, Baby, Go!" Ahhhhh....

I guess he didn't hear me because, in spite of my motivational efforts, my horse came in dead last! Oh well, after all that cheering, it's time for a snack. I tell my buddy, I'm going to get a beer and brat and I'll be right back.

Follow me here... I'm at the concession stand; I place my order. "Hey, "I'll have a beer and brat."

He replies, "Sorry, I can only serve you the brat; you can get your beer over there."

"Humph," I say, as I take real look up at this pimple-face white kid behind the counter. "Why is that?"

He answers, "I can't serve beer; I'm not old enough."

Then I looked over at the entire concession staff. They're all kids—white kids, young white kids—six to eight of them. Now this has my attention. I get inquisitive. The white kid tells me he's fourteen. He asks me if I know the bartender upstairs, saying that she's his mom. She got him the job—"you know, a hook-up."

"Oh?" I say as I glance around at the other stands—must be a "white thang."

Let's analyze a few key words before I tell you where I am going with this thought:

Integration:

Adding people of color to an organization.

Diversity:

More than white people in any particular setting.

Institutionalized racism:

Approved denial of access based on color.

Slavery:

Denial of wealth by having people work for free.

By hiring a person-of-color, a white person is denied that same opportunity. To rephrase: Someone white will not be hired, in order for any person of color to be hired.

Whoa, now I can imagine the shock on some faces and

the anger in some readers' thoughts as I express my candid assessment of what integration, institutionalized racism, slavery, and diversity actually come down to: Someone white has to be excluded for someone of color to make a living!

Sure there are laws that have been put in place outlawing racial discrimination. But, what can you do when you suspect it? Call the racism police? "Hello, 911...please send the racism police to the concession stand at the horse track and to the local networking hot-spot for Friday happy-hour gatherings – they have no Black employees!"

The creation and support of Black-owned and -operated establishments have the greatest potential to do what white-owned establishments will not do in most cases, which is to hire Black kids.

When a white person gets the notion that they want to be a business owner, they have certain advantages. Their preparation started long before they conceived of their business concept. The opportunity was there for them before birth. Location, location, location obviously matters.

I was reviewing a map of the Harrison neighborhood from 1935 drawn by the City of Minneapolis. In a brief moment of naïveté, I was actually shocked when I saw that the map labeled the neighborhood as "Negro Slums."

The Community Reinvestment Act of 1977 was intended to reduce discriminatory credit practices especially in low-income, predominantly Black, neighborhoods. This federal law sought to develop opportunities for people-of-color who

wanted to borrow money from banks. Banks in America have had a long tradition of denying potential and existing Black business owner's the necessary loans to either start businesses or expand current operations.

Let's examine this closer. Do banks still systematically enforce a form of organized racism?

Our community is encouraged to save a percentage of our weekly income and place these funds in the bank. The local bank, a state and federally regulated institution. then loans this money to prospective businesses based on credit worthiness. The bank has an obligation to protect your deposit by following "good bank practices." The CRA sought to establish auidelines for aood banking practices that apply to all banks. But these good banking practices.



practices, designed to "protect" our money, may more-than-likely end up being used to grant business loans to those in more prosperous, white neighborhoods—even though the bank may be located smack-dab in the middle of the hood, where we live and do business!

This occurs in many instances, even though the credit

worthiness of the borrowers—Black or white—is identical! The primary difference is often only the location of the business and—more often than not—the color of the applicant.

To justify their lending guidelines and practices, bank representatives will often reply that they are obligated to protect our customer deposits. Is that because an investment in the hood is a poor or "unsafe" investment? This is a catch-22. If our own savings can't be used to build our own communities, how can we ever change the "Negro Slums" label on the map?

The location of the current or proposed business is an important factor used by banks in making their loan-making decisions. The owners of the concession stand I visited have greater access to capital to build their business simple because of their more prosperous neighborhood location and, consequently, their race.

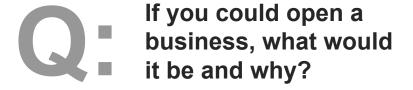
Well, now let's move along. Go, Baby, Go! You faithfully make your deposits at your local bank branch. (The one that will deny you a business loan because of where you wish to do business or because you are Black—the reasons appear interchangeable.). Yet, in part, due to your responsible effort to save money, a white business owner has the loan he needs to start his business and his Black counterpart does not.

This same white business owner can hire whomever he wants because there is no "Let's hire a Black kid" movement, outside of our community. How do we solve this blatant "institutionalized" social and economic pattern of neglect? Can we address it?

In reality, how many fourteen-year-old Black kids would be able to get to work at this particular location—perhaps nowhere near their hood? Would forcing such an arrangement merely create difficulties that would result in contributing to the old stereotype and excuse for not hiring Blacks in the first place? You know the one that says, "They don't show up for work," or "They're always late."

What are our options? Would it simply be better to stop making deposits in these banks until they start investing in the local Black business community? If such a commitment could be made, then maybe we could hire our children ourselves and say to our sons and daughters, "Go, Baby, Go! Go, Baby, Go! You're a winner!"

Banking, America open for business.





INVESTING, AMERICA OPEN FOR BUSINESS

Every paycheck, millions of Blacks contribute to a 401k, 403b, Roth IRA, IRA, mutual funds, and buy stocks and bonds. Professional Blacks take it a step farther. They form investment clubs that meet monthly, pay their monthly dues, use a checklist to determine what stocks to buy, what stocks to sell, which to put on the stock watch list. Blacks research, analyze, and compare the companies all in an effort to pick a winner. Blacks dream with each other of the great wealth they are achieving from their Wall Street investing.

Here is a dilemma for Blacks investing in stocks, bonds, 401k, 403B, Roth IRA, IRAs, mutual funds and investment clubs. Black businesses are not listed on Wall Street. The local beauty salon, barbers shop, soul food eatery with the down home chicken wings, must rely on direct sells to tap into

the millions of dollars Blacks spend for survival. The investment club that uses the checklist to pick a stock has not invested a dollar into the growth of the Black businesses that are so vital to the survival of the Black community. Small businesses in America are the greatest employers of the community in which reside. The unemployment rate in the Black community is at an all time high for all segments, men, women, and youth across the America. Each day we hear, see, and can experience first hand the plat of the lack of Black business investing. The sounds of gunfire, the scene of the Black youth standing on the corner working for the best employer in the community, selling of drugs. The body count of the living, dead, and forever damaged from the violence in our community. These images are played all across America in city after city. The lack of investing in Black businesses across America shows up in the decay of neighborhood after neighborhood. Boarded up homes, vacant lots, and going out of business signs.

White businesses across America continue to thrive. Blacks are investing in them directly and indirectly. We no longer have to pick our food up from the back, sit in the back of the bus, and shop without trying the clothes on. We have achieved social acceptance, gained access to corporate America, and live in affluent neighborhoods. Many Blacks have escaped the daily grind of living in the poorest of neighborhoods. Many Blacks drive luxury cars, dine in fine restraints, and travel all across the world. Yet, their investments contain not a single dollar invested in the same Black community they so strived so hard to leave head.

The question of the day is "Why are Blacks not investing in Black businesses?" The Black businessperson

must overcome the obstacles by achieving with great sales ability, great money management skills, great marketing skills, great this and great that.

For a Black business to reach Wall Street for investment dollars is not possible. There exist only one Black business listed on Wall Street from my research, Radio One. The startup Black business must finance their business through great sales. There will be no investor for the startup capital.

Black businesses cannot rely on the banks for a loan to start a business or provide working capital. Black business credentials will in most cases fail the bank's qualification standards. If a Black business person desires to open a business that requires \$500,000 dollars such as a franchise like a Popeye's, Churches, or Perkins, all employers of low skilled worker that reside in the local neighborhood, a great obstacle.

There has to be a catalyst of change in the Black investing community to organize investment clubs and opportunities for the growth of the Black business in the poorest of communities. W.E. DuBois referred to "the talented 10th". The Blacks with the MBAs in finance, marketing, lawyers, and the very well educated. The Black community cannot rely upon professional basketball and football players to be this catalyst. Both of which are earning check not by business savvy, but through physical skills. When you see a Black business that is successful, one that is providing a great service, they are not going to be listed on Wall Street, but they are going to be worthy of your investment.

Blacks have to form investment clubs with the goal of

finding, selecting, investing, and growing that investment. Dr. Cluad Anderson, author of Powernomics, states, "If every one of this nations 36 million Blacks invested \$365 or one dollar a day for a year ... it would produce a capital pool of more than \$13 Billion, greater than all the gross revenue of all the Black business in America.".

Is your 401k investing in any Black businesses? Is your 401k investing in your old neighborhood? Providing opportunities for community you left for greater opportunity? Blacks must use their investment savvy in the Black community to grow the Black community.

Investing, America open for business.

If you could open a business, what would it be and why?



FOR YOUR CONSIDERATION, AMERICA OPEN FOR BUSINESS

Can you name this tune?

"Fish don't fry in the kitchen. Beans don't burn on the grill. Took a whole lot of try'n just to fix up that meal"... or. "Just lookin' out of the window. Watchin' the asphalt grow...".

Blacks from the inner city to the suburbs know the words to these sitcoms depicting the Black struggles of modern times. Blacks, regardless of our status, would gather around televisions nation wide, in anticipation of watching "Good Times", "The Jefferson's" and years later, the "Cosby Show".

The Cosby Show was unique in that it was the first time America had seen us, everyday Black professionals. A happily

married couple raising none gangster acting children depicted on television. The show was ground breaking, breath taking, because it was obviously a stark contrast from the down trodden Black family, typically depicted and broadcast daily on the evening news. Whites Americans were seeing another dynamic of the American Black family never before shown on TV. Some of us were middleclass, some of us were poorer. Fact still remained, regardless of those depictions, all of us still share today, the same struggle, images of poverty and violence shown on the evening news.

In years prior to the March on Washington, our communities, rural, suburban and urban, were unified by the boundaries of racism across America. Laws across the country, enforced violently in the South more so than the north, referred to as Jim Crow or Black Codes, were aimed at limiting our economic growth and physical freedom granted to the formerly enslaved.

The Civil Rights Act of 1964, is the landmark law prohibiting discrimination based on race, color, religion, sex, and national origin. The Civil Rights Act of 1964 prohibited discrimination in public facilities, in government, and in employment. This invalidated the Jim Crow Laws and Black Codes in the southern US. It became illegal to compel segregation of the races in schools, housing, or hiring. Powers given to enforce the bill were initially weak, but were supplemented in later years.

In years prior to the Civil Rights Act of 1968, which prohibited discrimination concerning the sale, rental, and financing of housing, the Black community was vibrant.

Our Black communities were filled with doctors,

teachers, entrepreneurs, musicians, attorneys and working class citizens. We shared a common bond regardless of social status within the community. Segregation yielded a market for Black businesses that will never exist again. If you were Black, needing goods or services, the first place you sought was the Black business owner for that service. If the service was not found, we sought the next best business owner that would treat us with respect to purchase from. However, regardless of this status, we sought out Black business owners.

With the passages of the Civil Rights Acts of 1964 and 1968, Blacks were given a certain freedom, if they could afford the price. That freedom was that we now have the choice of moving from the Black community". The Civil Rights laws were finally powerful enough to give us that choice. We are now given the right to sit in the front of the bus, go in the front door, attend any school of our choice, and cannot be denied jobs based simply on the color of our skin. The great exodus from our communities to greener pastures was on. We were movin' on up. The Black consumer was being accepted more than ever in White owned businesses who were all too grateful to finally receive that money in our hands. It was not only ok to do business with Blacks, it was against the law if they did not.

Prior to the passages of the Civil Right Acts of 1964 and 1968, Black entrepreneurs had steady stream of Black customers through their doors. Black entrepreneurs opened all sorts of businesses in our communities. The only place we could open a business. They were assured a chance at success because we had the Black consumer market to rely upon. During the civil rights era, when Dr. Martin Luther King, Jr. traveled to Birmingham, Alabama, the marchers stayed in the A.G. Gaston owned hotel. There was never a thought

given to where we would find the goods and services we required for life's existence. Our community was creating the necessities of life.

We had Black Hospitals not by choice; they had to be created to treat us. For example, in the late 1940's, Black people were not admitted to the public hospitals in Dallas, Texas. It was the same across the rest of the United States. So the Black doctors created their own hospital. --Medical Clinic, 1954, Dr's. Joseph Williams, Frank Jordan Sr., and E. Holmer Browne, were but a few pioneers worth mentioning.

Prior to Jackie Robinson breaking the color line in baseball, we created The Negro League. We had baseball teams with stars. We filled the stands to see our own make history. We debated what ifs of legendary star Satchel Paige regarding what it might be like if he could he pitch to the legend Babe Ruth. A famous movie depicted the struggles of the league, Bingo Long and the Traveling All Stars with early stars Billy Dee Williams, James Earl Jones and a young Richard Pryor. We had legendary singers and bands that filled the legendary clubs in Harlem, NY.

We, as Black business owners, were barred from setting up shop outside our community. The White consumer, as much as still exists today, does not come to our community to buy anything.

Suddenly, we were competing with White business owners, as still exist today, that are better funded, can provide to the Black consumers better prices and selection, and are being chosen first by the Black consumer more often. We, saw the needs, we were meeting those needs even with

the obstacles before us. If a Black desired a service, we were providing that service. The greatest legal mind, the late Supreme Court Justice Thrugood Marshall was educated at an all Black college because the University of Maryland barred his admission him due to his race. The great Howard University open the doors to one of the greatest legal minds of the Civil Rights era. Are you familiar with Brown v. The Board of Education? Great pride was taken to ensure that we as people provided the services we needed.

Today, as we look around in predominately Black communities across America, we do not find the basics of life. A Black owned and operated gathering spot for happy hour and professional networking is often hard to find. There is rarely a family restaurant for the celebration of weddings or special occasions. Basketball legend Magic Johnson has used his power and influence from the basketball court to create the Magic Johnson Theaters, which has a Starbucks close by. Now that was a first.

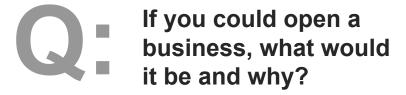
Blacks are projected to have the buying power of \$965,000,000,000, Yeah that's Billions with a "B", that's us. Now there's a figure you can be proud of. It's an increase of over 203% since 1990. This figure comes from the The Convanent with Black America by Tavis Smiley.

Obviously, the Black dollar has always had this strength as demonstrated by the Montgomery Boycott. We showcased our economic power. That boycott is symbolic of what we can accomplish when we choose to organized, become committed, stay unified as a people.

We have the economic power in our hands today to

create an economically vibrant Black community. We have the abilities to bring all the necessities and enjoyments of life to places so many of us grew up. We, as Black consumers, have to become committed to giving consideration to the Black owned businesses and professionals when we shop. The price wars will be won by the White business in most cases. White businesses have a distinct advantage of having you looking for them first due to the shear numbers that exist. You know what you want, locate that service within our community. For your consideration is what Black owned and operated business seek when you buy. Our doors are open, come turn our door knob, walk right in... How can we help you?

For your consideration, Amrerica open for business.





AMERICA OPEN FOR BUSINESS

Say it Loud, I'm Black and I'm Proud. Say it Loud, I'm Black and I'm Proud.

Well, let's whisper that. Wouldn't want anyone to think we are radical, too Black.

Nearly 99 percent of all White Americans live in all White communities, work in all White offices, conduct business with White customers, and send their children to all White schools, as stated in Powernomics by Dr. Claud Anderson.

But they are not too White.

Then there are the others, the minorities.

Little Havana of Miami, Frog Town of St. Paul,

Greektown of Detroit, Little Italy of New York, Chinatown in San Francisco, Jewish Community Board of Akron, Little Vietnams, Little Saigon, Little Koreas, Little Cambodia, Arab Communities of Detroit, Mexican Communities in Minneapolis, to name but a few economically vibrant immigrant enclaves throughout the United States of America. These ethic groups all came to America in search of riches. They are achieving that.

Geoffery Fox, in his book, "Hispanic Nation, proclaimed that a new ethnic identity is being constructed in the United States, made up of Mexicans, Puerto Ricans, Cubans and all other Spanish-speaking groups that will surpass the Blacks in population and change the political focus from Black and White to White and Hispanic."

The mission statement of the Jewish Community Board of Akron states, "The Jewish Community Board of Akron is a volunteer association of concerned and committed people that exists for the purpose of preserving, enhancing and perpetuating the Jewish way of life. Affiliated with the United Jewish Communities."

Again, Say it Loud, I'm Black and I'm Proud. Well maybe not according to history.

Tiger Woods, the only Black golfer on the PGA Tour for the past 10 years, only major victory of 2007, The PGA Championship, came in Tulsa, Oklahoma this past weekend. You say, so what. Not news, Tiger wins all the time. Here is what was not mentioned during the hours of broadcast, the numerous interviews, and the countless blimp shots of Tulsa, Oklahoma. On May 31, 1921, The Tulsa Oklahoma Massacre

took place.

What was The Tulsa Oklahoma Massacre? The destruction of "The Black Wall Street". According to historical accounts, the riot began May 31, 1921 when Blacks fought off a White lynch-mob outside a courthouse where a Black man accused of assaulting a White female elevator operator was being held. Police deputized a group of Whites who torched as many as 1,000 homes and businesses in the Greenwood District, while Blacks were being confined "in protective custody" at a baseball stadium.

What was significant about Tulsa, Oklahoma it was the largest Black economic community of its day, referred to as "The Black Wall Street".

"Since African Americans could neither live among Whites as equals nor patronize White businesses in Tulsa, Blacks had to develop a completely separate business district and community, which soon became prosperous and legendary. Black dollars invested in the Black community also produced self-pride, self-sufficiency, and self-determination. The business district, beginning at the intersection of Greenwood Avenue and Archer Street, became so successful and vibrant that Booker T. Washington during his visit bestowed the moniker: "Negro Wall Street." By 1921, Tulsa's African-American population of 11,000 had its own bus line, two high schools, one hospital, two newspapers, two theaters. three drug stores, four hotels, a public library, and thirteen churches. In addition, there were over 150 two and three story brick commercial buildings that housed clothing and grocery stores, cafes, rooming houses, nightclubs, and a large number of professional offices including doctors, lawyers, and dentists.

Tulsa's progressive African American community boasted some of the city's most elegant brick homes, well furnished with china, fine linens, beautiful furniture, and grand pianos. Mary Elizabeth Parrish from Rochester, New York wrote: "In the residential section there were homes of beauty and splendor which would please the most critical eye." Well known African American personalities often visited the Greenwood district including: educators Mary McCloud Bethune and W.E.B. DuBois, scientist George Washington Carver, opera singer Marian Anderson, blues singer Dinah Washington, and noted Chicago chemist Percy Julian." Excerpts from the book Black people and their place in History, by Dr. Leroy Vaughn.

The Tulsa incident was not unique during that era. During the "Red Summer" of 1919, over 25 race riots were recorded (white mobs attacking black neighborhoods). In the 1919 race riot at Elaine, Arkansas, White mobs killed over 200 African Americans and burned their homes and businesses. Director John Singleton exposed the horror of the Rosewood, Florida massacre of 1922 in his film entitled "Rosewood". A White mob burned down the entire town and tried to kill all of its Black inhabitants. In April 1994, the Florida legislature passed the "Rosewood Bill", which awarded \$150,000 to each of the riot's nine eligible Black survivors.

The Black Wall Street of Tulsa and the Rosewood of Florida, represents our Little Havana, our Chinatowns, our Little Italy, our Greektowns in desire to achieve the American dream. White America has fought to prevent The Black Wall Street from developing.

We are in a battle once again. No, they are not burning

down our homes, not bombing our businesses, not forcing us to ride in the back of the bus, or lynching Black men by the dozens on Saturday as openly done in the past. This battle is being fought for our Black dollars. All immigrants are given a free ride to stop, drop, and setup shop in the Black Community in America. The Cuban Adjustment Act of 1966 opened the doors of America to any and all Cubans who are fleeing Cuba. Little Havana has never been attacked by an angry mob of White citizens. Little Havana, as with Little Italy, Chinatowns and so on are enclaves where economic development has been allowed to flourish. No Black Codes, Jim Crow Laws, or other barriers to prevent their economic development.

However, Blacks business owners are not stopping, dropping, and opening shop in these communities. A Black owned business in Chinatown, Little Havana, Little Italy, Greektown, or Mexican enclave? The residents of these communities will not do business with them, a boycott based simply on the fact that you are not one of us, leave. Black businesses are sent back to the Black consumer to do battle for the dollar with the other White and immigrant businesses. Are you boycotting Black businesses?

The other immigrants have come to America voluntarily, with great hope of wealth. They seek each other out voluntarily to form a community, a segregated community, based on Nationalism. In city after city, they form bonds based on ethnicity. They are not looking to join forces with the Black community under the premise of advancement. In all the major cities with significant Black population, Detroit, MI, Gary, IN, Inglewood, CA, Washington DC, Atlanta, GA, Birmingham, AL, New Orleans, LA, Baltimore, MD, Norfolk, VA, Jacksonville, FL, and Jackson, MS, we are not dominant

politically or economically. They stop, drop, and setup shop in the Black community. Example, The Black hair care product industry, the industry that Madam C.J. Walker dominated, which improved the economic lives of Black women, is no longer Black controlled.

In this post-integration era, the Black consumer, regardless of social class is the target for all immigrant groups. It is common knowledge, we will buy from anyone, with few exceptions. Will Black businesses ever restore the greatness of "The Black Wall Street". I often hear the comparison; Blacks should be more like the Mexicans, Hmongs, Chinese, and now the Somolians. If we do start to be more like those groups, they will be putting a sign on their businesses – GOING OUT OF BUSINESS.

Say it loud, I'm Black and I'm proud. Say it Loud, I'm Black and I'm proud.

Well, let's whisper that. Wouldn't want anyone to think we are radical, too Black.

